

THE MODERN SCHOOLMAN

A Monthly Journal of Philosophy

MARCH 1928

Mendel's Influence
on the
World of Thought

Raphael C. McCarthy

The Tyranny of Freedom

Hugh E. Harkins

Philosophy and Dante

William F. Ryan

Philosophy's New Crusade

Leo C. Brown

The Irons in the Fire

An Editorial

THE MODERN SCHOOLMAN

*Published monthly from October to May
by the Students of the School of Philosophy*

of

SAINT LOUIS UNIVERSITY

ST. LOUIS, MO.



CHARLES M. O'HARA

Editor

BERNARD J. WUELLNER

PAUL J. MURPHY

MARION M. GANEY

LAWRENCE J. MONVILLE

ERVIN A. STAUFFEN

CLARENCE J. RYAN

Associate Editors

THE MODERN SCHOOLMAN

VOL. IV A MONTHLY JOURNAL OF PHILOSOPHY No. 6.

March 1928

The Irons in the Fire The Editor		Review: Religion in the Making A.N. Whitehead (Macmillan)	95
Mendel's Influence on the World of Thought- Fr. McCarthy	87	Philosophy's New Crusade Leo C. Brown	96
The Tyranny of Freedom Hugh E. Harkins	89	Current References Bernard J. Wuellner	99
Philosophy and Dante William F. Ryan	92	News and Activities	103

The Irons in the Fire

It is all very well to talk of spending time to think out philosophic concepts, at least, it was once all very well- in the days of the summae, when one man could make a serious attempt to master all the world's knowledge. But in these days of fifty page bibliographies it is hard to apply oneself to the seeking of the Why.

For today's situation implies that the educated teacher must become acquainted with such far reaching and diverse sciences as chemistry, physics, biology, geology, astronomy, and higher mathematics, all of which are independent branches, necessitating independent study.

And not only that, but the educated teacher must also meet standardizing agency requirements of a full semester's work in education. Incidentally, the states are coming to demand twenty-four credit hours in this branch, and California's feverish legislature has passed a law requiring sequences amounting to thirty-one credit hours.

In the old days, the educated teacher knew his philosophy.

Today, he should have that, and half a dozen other sciences besides, a great deal of independent educational work, and, to crown it all, a master's degree in the branch he expects to teach. All this a Scholastic must crowd into three years. How?

He cannot slight philosophy. It is more necessary today than ever before. The garrulous possessor of factual knowledge dominates today's presses and conversations alike, and, though he must first be attracted by a show of the factual knowledge he loves so well, he cannot be won to metaphysics by any other than a metaphysician. He will arrive at belief in God and immortal souls only under guidance of him who knows the way. Today's Catholic crusader must be able to flourish his weapon, philosophy, for both thrust and parry; it must be in his hand, not a heavy, unwieldy thing bearing resemblance to a rock, but a lightning-fast, versatile, Damascene blade, adaptable for every argument, every opponent, yet always reliable, always true, a fit complement to the iron sword of dogma.

There can be no question of curtailing. The problem is to find a system of study that will give him a thorough grasp on the things he needs to know, and will give it to him in the shortest possible time. First, thoroughness; secondly, a minimum of time.

Long years have passed since the sciences struggled free from the mother study, philosophy, and forged for themselves into the realms of thought. It was better so, and it remains better today, at least for the sakes of the sciences, for philosophy still seeks the Why, while their labors are directed in the fields of How. But for the educated teacher, the man whose problem lies disclosed above, what better solution could there be than to eschew these modern gaps, and to pursue all his learning on the old medieval plan which considered all studies in some way subordinate to the great life-study, philosophy.

In this way he pursues one study rather than six or seven. Whether the subservient study be one in education, or language, or social science, he treats it philosophically from two viewpoints, method, and matter. He does not push blindly through the text, page after page. He does not apply himself for long hours to reading what So-and-so says about this or that; his first application of time is to discover the exact nature and scope of the study, and the deepest philosophic principles upon which it is based. He ranges through the text, gaining his general ideas, evaluating the branch as a whole and in its parts. He places it accurately in his philosophic world view and fixes it there permanently. All this takes more time than would a perusal of the first few chapters of the text. Next he decides on the matter to learn, and once more descends immediately to principle. He reads from authorities what they consider to be the cardinal points of the subject, he compares them with his own ideas and assimilates the results. He gives no time to the learning of vast catalogues of facts, for he is able to infer a great many of them from his understanding of the principles. Once grounded in ethical principles and the causes of the present day educational situation, he can talk ethical training almost as well as the National Institution for Moral Instruction. Versed in psychological principles and the general teacher situation, he can talk teacher qualification almost as well as Dr. Rugg.

There is a recent case of a Scholastic whose special class was preparing to write an important essay-test. While other members feverishly turned over all possible sources of information, he went along quietly thinking out the principles. The

(Cont. p. 94.)

Mendel's Influence on the World of Thought

Father Raphael C. McCarthy

Father Raphael C. McCarthy, Doctor of Philosophy of London University and Professor of Experimental Psychology at St. Louis University, contributes this paper as a general estimate of the influence which one man has exerted upon the vast and complex network of scientific world thought. We also acknowledge our indebtedness for this paper to Mr. William J. Miller of the School of Philosophy, who prepared it for these pages.



There are relatively very many who hear of Mendel and Mendelism without fully realizing the profound influence that the brilliant and practical discoveries of the Augustinian monk have exerted on the field of modern philosophical thought. Superlatives are treacherous, but scientists themselves have made the Abbot Gregor Mendel the focus of attention. He is regarded as one of the greatest, if not the greatest original scientist of the nineteenth century. His discoveries revolutionized the science of biology, and consequently, greatly affected modern thought in the fields of evolution and sociology. The far reaching effects of his experiments have been to cut the basis out of Darwinism, giving the coup de grace to Natural Selection, and proving conclusively that polyphyletic evolution is the only evolution possible.

While by giving prominence to environmental influence in the development of the individual, he has changed the focus of attention from heredity to environment, thus giving to the sociologist a firmer footing than ever before.

It is not the intention here to attempt a complete study of Mendel's doctrines as they are formulated at present. They have arrived at a complexity of detail and of nomenclature intelligible only to the expert. Some account of Mendel's discoveries must be given, for without it we could not realize his importance today.

His claim to scientific celebrity rests on his discovery of the fact that when different varieties of plants are crossed, the offspring exhibit characteristics which are distributed according to definite laws and sequences. His achievement is that he recognized that contrasting traits are clearly separated in the germ plasma. Hence by the Mendelian law or Mendelian inheritance is meant fundamentally that characteristics handed down from parents to offspring may be treated as distinct units. Sometimes parental traits are blended in the offspring, as happens, for instance, in the case of a mulatto, whose color is a mixture from a black and a white parent. In other cases there is no blending; of two contrasting qualities only one, which Mendel called the dominant, will appear. Still the other one is not lost; it is present in a concealed or recessive state for when the first generation of hybrids are allowed to breed among themselves some of their offspring show one of the contrasting qualities and some show the other. As breeding continues these two traits are sorted out among the progeny in a very definite proportion, but that is not of consequence for our present purpose. The importance of Mendel's law does not lie in the dominance of certain characteristics over others. Its essential virtue is that the units concerned in the constitution of organisms

may be segregated so that desirable traits from one parent may be combined with desirable ones from the other, and unwanted ones eliminated. Such linking up of units is done every day in plants and animals; valued features are produced and preserved in horses and cattle; wheat has been developed which derives its high productivity from one species and its resistance to rust from a second. On this principle Luther Burbank has given us many varieties of fruits and flowers. For example, he took the sweetness and flavor of one fruit, combined it with the color of another, and introduced us to the white blackberry. The essence of the whole method of segregating and combining units was grasped by the boy who wondered why Burbank did not cross a milk-wood and an eggplant and get a custard pie.

Hundreds of thousands of experiments have been performed in this field in recent years and they have verified the essential truth of Mendel's law. It has revolutionized ideas on heredity; its importance in biology has been compared to that of Dalton's law in chemistry. It would be premature to say that Mendel's law holds good in man exactly as it does in plants and animals for the study of inheritance in man is complicated by many factors. He has no "pure lines", mixtures having taken place through intermarriage for generations so that Davenport estimates that all persons of English descent are related not less distantly than as thirtieth cousins. There are too few offspring to determine just what the possibilities of a family's inheritance are. Observation and statistics must take the place of experiment; and finally, the generations are too long for any single observer to study many. Jennings with his paramoecia gets within two years the sixty generations which man has produced during the centuries which have passed since the time of Christ. There are, it is true, certain conditions in man which seem to follow Mendel's law. To quote but two or three: there are certain diseases which are found in one sex only and hence are called "sex-limited". In the females something prevents the development of the condition which they have but do not display. The fact that they have the unit for the disease is manifest because they give the disorder to their sons. The best known examples of such sex-limited disorders are haemophilia, a tendency to bleed profusely from very slight wounds, and color blindness which in its commonest form consists in an inability to distinguish reds from greens. These diseases are confined almost exclusively to males though they are always transmitted through the female. A normal woman, daughter of a color blind man may have a color blind son, while her daughters will be normal. Thus examples could be multiplied to show that Mendelism seems to be verified in man, but in the present state of knowledge no one is justified in saying just how far or with what exceptions the laws operate in the human being.

Nevertheless, Mendel's discoveries have proved of immense value to the sociologist. It requires small acumen to see that any sociological system which is to be productive of permanent good effects must rest on sound biological laws. "It is hard to teach an old dog new tricks, but it is still harder to get him to enjoy them." (Hallack) If we expect to better the race through education we must begin our training with the young. If we hope to improve the health of mankind, to lower the death rate, to decrease the proportion of insanity and depravity, we must work on metal which is malleable. Better industrial conditions, regulation of child and woman labor are eminently desirable, but if such measures are to contribute to the betterment of the race instead of to the individuals of one generation, these improvements and regulations must affect unborn children and affect them favorably. Sociology is defined as "the science of the betterment of the race". Consciously or unconsciously the sociological system which is to endure must have reference to child development; not only development by birth, nor only from the time the child's

(Continued on page 102)

The Tyranny of Freedom

By Hugh E. Harkins

In the text book treatise on certitude, there usually appears a line in definition of "certitudo mere subjectiva," which is, for practical purposes, one of the most important in the book. As an example of what thought and imagination can do to enlarge upon and embellish the outline of class instruction and to ground philosophy deeper in the mind, Mr. Harkins presents this paper, an admirable development of the few short words of the definition which we are so prone to introduce to the memory and then dismiss for good.



The spirit of the times, Dick, seems to encourage specialization, 'hobbies'. I should like to find a suitable hobby, particularly in the practical application of Philosophy, as suggested in a recent editorial wherein we are exhorted to make Philosophy a part of our lives. But the difficulty of knowing where to start and how to go about it is a puzzle to me".

"Yes, Frank, but perhaps it would be advantageous to remember that the purpose of all education is to perfect the intellect and will; that the supreme act of the intellect is judgment, whereby one's whole destiny is to be guided. Hence it might be well to suggest that the most painstaking care in acquiring skill in the exercise of judgment is of paramount importance. But judgment alone will not suffice. In order to perfect ourselves in the art of forming judgments we must be thoroughly imbued with the full import of truth and certitude. Without these, judgment is the most dangerous activity we could perform."

"I've heard that before, but it did not mean much to me."

"Yes, there is the difficulty, Frank. I suppose the expression 'certitudo mere subjectiva' became a truism to you to be stored away for examination time. If you stop to see what harm it has done I think it will jolt you considerably. Acting on judgments grounded on mere subjective certitude is the greatest curse creation has ever known, the most outrageous abuse human freedom has ever suffered.

From Lucifer, Adam and Eve, Judas Iscariot, Pontius Pilate, Henry-VIII, Martin Luther, President Calles of Mexico, down to the most insignificant modern sinner, heretic, or agnostic, --all made their mistake by acting on a judgment based on nothing more than mere subjective certitude. For all such as these who expound and adhere to the practise of thus forming judgments in matters of supreme importance was hell created.

Whatever might have been the various subjects of their propositions the predicates were all one and the same 'good'. Two ideas were upper-

most in their minds, and on consideration, one invariably seemed good. They inspected them, compared them and solemnly declared they were identical, were equal to each other, were inseparably joined to each other; and accordingly acted as though the truth could not be otherwise".

"But why did they all use one predicate?"

"Because it was not truth they were after, not objective certitude, but the satisfaction of their undisciplined wills. The object of the intellect is truth, and that alone, based, as far as possible, on perfect objective certitude. That of the will is good, true good. A conflict arose between intellect and will. The intellect could not possibly have chosen error, for in itself it is infallible. But the will, in its impetuous pursuit of what had the mere appearance of good, overpowered the intellect and won out. The result was that error reigned supreme. They formed a judgment, but it was false. They assented to the truth of their judgment, but notice that it was merely subjective firmness or certitude, not objective. Yet they acted as though the truth could not be otherwise, neglecting to inspect the abundance of truth that existed outside their minds."

"Doesn't it seem absurd to pursue something that is only going to harm them, so persistently, stubbornly?"

"Yes, it is absurd, Frank, most absurd; yet it is a very, very common practice. All error lies in a false judgment, formed by undue pressure of the will impeding the free and unrestrained activity of the intellect. Aside from all the harm done by the false judgments formed by Lucifer and his followers, to say nothing of our first parents, just consider the way some people judged that it was good to say that daily reception of Holy Communion was wrong. It has since been declared by the infallible Church that this was a false judgment, heresy. In the ultimate analysis it was true to its advocates because they wanted it to be true. See how many thousands and thousands were for centuries deprived of a God-given privilege which He intended all should use. People who form the habit of passing false judgments (and their name is legion), do a tremendous amount of harm, not only to themselves, but to countless others who depend on them."

"Why don't you adopt the hobby of observing how mere subjective certitude holds the world tight in its grasp? All sin, all suffering, all unhappiness,--in a word all moral, and, to a limited extent, physical disorder within human control is due to false judgments, to mere subjective certitude, ultimately to the inactivity or too great activity of the will. Look around and you will see the vast amount of harm done by the prevalence of mere subjective certitude. It simply staggers the imagination."

Translate what you have learned about truth, and objective certitude in forming judgments into the world's activity and you will see all united in one bond of union--truth. Charity would reign supreme. The world would be a happy place to live in. Wars would cease; do away with mere subjective certitude and peace, friendship, love, mutual confidence, happiness would replace petty strifes, aversions, meanness, jealousy, vindictiveness, slander, detraction, selfishness, hatred and all the other vices. But this all necessitates a well disciplined will"

"But Dick, it is impossible for the world to become converted to such a practice, diversified, as it is, in creeds, temperaments, talents and ambitions."

"I suppose, Frank, it is a rather vain speculation to hope to unite the whole world in the pursuit of truth. Yet you may be assured that the world would be of one faith, one heart, one mind, if mere subjective certitude were ruled out intolerably when objective certitude could be acquired. The most noble of our spiritual faculties are like brothers, the will and intellect, one blind the other gifted with sight, but easily influenced and overpowered by the strength of his unruly brother. With arms interlocked they proceed down the avenue of life, destined for goodness and truth. The blind man insists on walking fast. The intellect fails to guide its brother and both plunge headlong into the pithole of error. Death for them both and untold suffering for those who might depend on them."

"Still, what can you do if you cannot secure perfect objective certitude in all your judgments? Sometimes it is impossible, yet a judgment must be formed and acted upon."

"Quite true, Frank. There is where all the harm is done by stubbornly adhering to such judgments as though the truth could not possibly be otherwise. When in doubt and in want of sufficient evidence, then by all means suspend judgment. At least stand ready to qualify and mitigate it should evidence to the contrary manifest itself. Hunt for such evidence. Lean towards the milder probability. If a mistake must be made rather make it in the direction of the theological virtues of Faith, Hope and Charity. This is the Christian interpretation of 'giving a person the benefit of the doubt'. How logical it is, founded, as it is, on the greatest system of expounding truth that human intelligence has ever known. It is one way of looking at the real significance of the expression 'true Christian charity'."

If you despair of bringing the world to the realization of the folly of basing judgments on mere subjective certitude, why not start with yourself and cultivate the utmost care in the exercise of judgment grounded on all the objective evidence possible? Truth and falsehood are alike found in the same source,--the judgment. Be careful! Sooner or later you will be in the same relative position of authority and influence as were Lucifer, our first parents, Luther, Henry VIII, Calles and many others. You will have great influence for truth or error, happiness or suffering, on the minds and destiny of many. Why not use your freedom in their favor and bend the intellect to the pursuit of truth in all your dealings with them?

Why be like an impetuous seaman who sets out across the Pacific headed for the Hawaiian Islands without compass or chart, loaded with passengers, guiding the ship by a flag placed on the bow by day, a light by night, expecting to reach a destination thousands of miles out of sight? Look outside the ship. There is infinitely more truth outside the mind than there is within it. But it will never be reached unless you use the soul's navigating instrument--the intellect.

Truth, objective certitude, correct judgments--let these be your hobbies. He who has not acquired skill in these has failed to develop his intellect, and will, has failed utterly in the purpose of his education, regardless of the length of his training.

(Cont. p. 101.)

PHILOSOPHY and DANTE

By William F. Ryan

MR. Ryan brings to this study of Dante an insight developed by many years of close contact with the poet. The paper discloses a striking instance of the salient fact that medieval Scholasticism, far from being a mere class-room philosophy, had its roots in the heart of man and spread its influence through all his works.



ARE literature and Catholic dogma irreconcilable? Are literature and philosophy irreconcilable? He would be a bold man to assert it with Dante before his eyes. In Dante's "Summa Salvationis" we have theology, philosophy, astronomy, politics, history, ancient mythology, and medieval legends all interwoven as one gorgeous tapestry. The Divine Comedy presents to us the whole culture of medieval Christendom when it had attained its perfection. In this "symphony of the Middle Ages", in this "poetic encyclopedia of Western Civilization", Dante unifies the field of medieval knowledge which he had so well mastered. With surpassing skill he uses as a poet what he had acquired as a scholar. During

the preceding centuries medieval thought had become emotionalized and living in poetry and art. Had it not been so, even Dante's genius could not have fused the contents of the age into a poem. For not the content of the Comedy is Dante's own but the poem itself - that is his creation. It is his genius helped by the surging spirit of that age which makes passage after passage of the divine poem the very apotheosis of scholastic thought.

Before anyone would tear apart the separate strands of the web for detailed and special study he should realize that the Divine Comedy is essentially theological and Catholic. We have only to read the entire Comedy, even superficially to become convinced that Dante's faith stands in direct opposition to the fundamental principles of Protestantism. While he earnestly desired a reform in the Church, Alighieri would have condemned "the reformers" to the sixth circle of the Inferno. Nor would he understand the prevalent paroxysms of pride in defying or denying God. To his great Catholic mind infidelity was inconceivable. Among his reprobates there are no really defiant souls. Were he now writing the Inferno he would have to picture a modern type characterized by passion for change and revolt of intellect, defying God even in the midst of punishment. Again the use Dante makes of pagan fables is, in the words of Chesterton, "altogether a part of a deeper orthodoxy; his huge heathen fragments, his gigantic figures of Minos or of Charon only give a hint of some enormous natural religion behind all history and from the first foreshadowing the Faith."

With this understanding in mind it is possible to separate in some measure from the other strands the philosophy of "the philosopher of poets and the poet of philosophers". Medieval thought turned ever toward God, eternal truth and love. This is the foundation of Christian philosophy and this forms the central idea of the Comedy. (Par. XIII) Philosophy is an aid to faith which to the human race is the most important of all things since by it we escape death and attain to eternal life. (Convito III) Philosophy ends in faith for it recognizes that the finite intellect cannot measure the infinite. (Par. XIX)

In the *Paradiso*, Dante lays due emphasis on the limitations of the human understanding. With deep consistency the poet exclaims against the insensate toilsome reasoning by which mortals beat their wings downward away from God. Reason (Virgil), in Dante's plan, directs each man to faith (Beatrice) and faith leads to vision and contemplation (Bernard).

Alighieri has told us himself in the *convito* and *Vita Nuova* the sources from which he derived his love and zeal for philosophy. These sources were, first of all, Boethius', "The Consolation of Philosophy", and Cicero's "De Amicitia." In both of these authors philosophy wears the robes of rhetoric and poetry. Dante was thus led to treat philosophy under images and symbols. But symbolism is also a general characteristic of medieval realism seeking to make great truths tangible and objective.

For philosophy in the stricter sense his chief master was Aristotle known to him only in a Latin translation. Dante calls Aristotle "the master of those who know" (*Inf.* IV). The "Timaeus" of Plato he knew in Latin together with those portions of Plato's writings quoted by Aristotle, the Fathers, and the later Jewish and Arabian commentators.

But it was through St. Thomas that Dante knew and interpreted Aristotle. Alighieri was born during the life time of the Angelic Doctor and wrote his poem during the triumphal years of scholasticism. In the Heaven of the Sun St. Thomas is pictured by the poet surrounded by Albertus Magnus, Peter Lombard, Boethius, Dionysius the Areopagite, Richard of St. Victor, Isidore, Bede, Gratian, and closest of all, St. Bonaventure. (*Par.* X) In Limbo Aristotle is the center of a group of philosophers, - Socrates, Plato, Democritus, Empedocles, Diogenes, Thales, Anaxagora, Heraclitus, Zeno, Cicero, Seneca, Avicenna, and Averroes. (*Inf.* IV) With St. Thomas Dante rejects Averroes' doctrine of emanation, the eternity of the world, and the universal mind, yet, on account of his historical importance as a commentator of Aristotle, the poet places him in Limbo as, "He who made the commentary vast, Averroes". Because of this extensive philosophical knowledge we can, therefore, rightfully say that what Greece and the West possessed of intellectual acumen, and depth of thought, Dante employed in developing his immortal work.

Through his philosophical studies the poet became a master of subtle distinctions and developed a precision and accuracy of statement which amazes theologians and philosophers. To his scholastic training are due the characteristics of the Comedy's structure, - comprehensiveness of plan, symmetry and unity of composition, balance and conclusiveness. Like the whole system of philosophy the Divine Comedy is a grand unity.

Embodied in the cantos are various teachings of philosophy ranging from logic to theodicy. Illustrations of these would require a good-sized book so only some imperfect notion can be given. In all disputed questions Dante follows St. Thomas e.g. the substantial unity of man, the genesis of human knowledge through the senses, truth as the supreme object of the intellect and the essence of beatitude. As a true logician he declares the primary necessity of making distinctions; "He is right low down among the fools who makes affirmation or negation without distinctions -- wherefore it chanceth often that swift-formed opinion leaneth the wrong way, and then conceit binds the intellect." (*Par.* XIII)

As Alighieri travels through the Inferno and part of the Purgatorio he discusses with Virgil a variety of philosophical questions, both physical and moral; as for instance, moral freedom, the human soul and its faculties, its relation to the body, the center of the world. Elsewhere as he journeys along he discourses about matter and form, human society, and heredity, the natural virtues and the relation of philosophy to theology. The whole poem might be taken as an exposition of the sanction of the natural law. The poet declares in his dedicatory letter, "the subject is man according as by merit or demerit through freedom of choice he is subject to Justice, rewarding or punitive."

In the cantos of the Paradiso we are treated to a majestic explanation of theodicy. God and the divine attributes, creation and providence are treated at length in the singing of supreme poetry.

Truly a worthy study of the Divine Comedy would lead men to philosophy and by right reason to faith. What rest and mental satisfaction it offers to modern men whose views of the universe are so shamelessly partial, leaving so much unanswered and so much unknown. Let those who have "turned their steps into a way not true pursuing false visions of good that pay back no promise entire" follow with the humility of Dante the path of reason to the light of revelation even unto the vision of the Rose, the goal of knowledge and salvation.

THE IRONS IN THE FIRE (Cont.)

day before the examination, he learned a few well authenticated statistics, a few authoritative quotations. The day of the test, while others hastily bent over their pens, he devoted half the allotted time to thinking it out. Then he wrote. His paper caused widespread comment among the several instructors.

His formula was: keep cool, make sure of the philosophic principles, and leave the facts in great part to be inferred; spend what time is left in checking up on the inferences and selecting for memory a few salient statistics, etc

This may be a short cut to knowledge, but the short cut is not through a rolling plain. Rather, one must climb mountains and pass through trackless places. Studies so pursued will require more intense mental energy; but the energy spent should be repaid in more work done, better work done, more things learned and learned permanently, more confidence and ordered thought.

"If, as you would revolutionize society, so you would revolutionize heaven, if you changed the divine sovereignty into a sort of constitutional monarchy, in which the Throne has honor and ceremonial enough but cannot issue the most ordinary command except through legal forms and precedents, and with the counter-signature of a minister, then belief in a God is no more than an acknowledgment of existing, sensible powers and phenomena which none but an idiot can deny."

-Newman.

REVIEWS

RELIGION IN THE MAKING. A. N. Whitehead (Macmillan Co.)

A book in which one easily recognizes the scholarly ability of the writer; a book in which comparisons are cleverly made; a book which well shows the changing thought in matters religious is always acceptable in philosophical circles.

Yet we wish that the writer had been more concise relative to his definition of true religion. To our mind he does not well distinguish between internal religion, which the author calls solitariness, and external religion, which he calls rites, customs and the like. The lack of clearness here leads to confusion. The author speaks of religion emanating from old tribal customs which naturally are constantly changing. These customs clearly constitute external religion. In other words they are nothing but external manifestations of man's recognition of his necessary relations to God.

Out of all this the author shows that customs do much to lead men into different ways of thinking, and so have been the cause of many a digression. We do not think that he sufficiently stresses the fact that many customs have grown out of the abuse of one time beautifully significant acts inaugurated to be expressive of an interior act so strong that it demanded external expression. An instance of this statement: "A relic of the religious awe at intoxication is the use of wine in the communion service". This seems an arrant perversion of the facts. It is better to prescind from the abuses of a Bacchinalian orgy and consider wine as the symbol of new life. That is the original symbolic use of the fruit of the vine, and it remains so to-day although many abuses may have intervened.

In the final chapter, Truth and Criticism, references to dogma are not sufficiently qualified. The kinds of dogma are not sufficiently and clearly distinguished. "A dogma", the author declares, "In the sense of a precise statement--can never be final". And again, "Perhaps our pet dogmas require correction: they may even be wrong." Here surely the author adheres too closely to the etymological definition of dogma, that is, an opinion. It is evident that lack of understanding of this all important point is one of the causes of destructive indifferentism and Evolutionary Platonism. In any event, the author would be more logical and possibly more correct, if he defined religion strictly on an etymological basis.

VFE

Philosophy's New Crusade

By Leo C. Brown

Mr. Brown's paper contains a detailed statement of the industrial situation at the present day, and the part which Scholastic philosophy should naturally take in bettering it. Some of the facts he delineates will come as a surprise to many people; those, for example, who expect the workingman to gain redress through the courts will find added interest in this paper.

Some one has said that the most difficult problem of men in society is that of living together. This formula, broad enough to include, the most diverse social problems, should be in little danger of contradiction. The serious phase of this great problem of living together we are inclined to say, as our thoughts turn to the war without quarter now waging in the mine fields, is the problem of keeping different classes of society working together.

Cooperation of classes and of individuals is a requisite for society. While mutual dependence and common interests bind the different elements of the state the cooperation is assured, but states like machines have their loose joints and sheared bolts - classes and interests often clash. The United States, working as a unit, might elbow another power out of Mexican oil fields, but once it is in possession, what is to prevent rival American oil companies from trying to exclude each other from these fields? And when Company X has fenced the demesne for its private stock-raising, will there be perfect agreement among all its members over the division of the profits, - between the workers, for instance, and the financiers? Conflicts will occur, and when they do, if the disagreeing parties do not come to a mutual settlement, there is danger, unless the state intervene, that rights of the weaker or of the community at large may suffer.

This danger of injustice, however, is not great when the contending parties are small and evenly matched. But this is not the condition in American industry today. Single units of American industrial organization represent vast outlays of wealth and employ thousands of men. The tendency of these large units to "merge" into great corporations rather than waste themselves by competition, and the parallel tendency of men working in the same employment to form national unions lowers the number of conflicting parties, but strengthens two forces which under the present system of industry are largely ~~r~~ and unfortunately often regard themselves as wholly - opposed in interest, the forces, that is, of Labor and Capital, of employed and employer.

For the past forty years and more these two forces have waged an intermittent warfare through nearly the whole range of our largest and most important industries. There have been strikes in the steel mills and the mines, on the railways and at the wharfs, in textile mills and factories, in the building

trades and in fewer instances in the traction lines of large cities. This struggle costly to Capital and painful to Labor, often causes inconvenience and even distress to other sections of the commonwealth. A railway strike, or a coal strike in the heart of winter may extend its effects to parties not even remotely connected with the cause. It may close school and shop for lack of fuel. It may shut down mill and factory for lack of power and materials. It may even cause food shortage in large cities. Strikes are welcomed by no section of the community. Yet in dealing with them there is not always evidence of foresight and judgment.

One of the first defects in our method of handling industrial conflicts is our lack of fixed and admitted principles to be applied in the settlement of the divergent claims. If union and employer reach an agreement together, the settlement is often made either after one party has been so weakened by the struggle that it is forced to accept the other's terms or both parties come to see that compromise is more profitable than a prolongation of the strike. When claims are adjudicated by a third party the process then consists in whittling down the demand of both parties until the basis of an agreement is reached. Of course there are some presuppositions. A man must have a living wage, and a corporation is entitled to a profit. But the limit of advance of either party into the uncharted region between an existence wage and a just wage, between profit and just profit, and a hundred other points of controversy are decided more by expediency than by justice and principle.

Such results are by their nature temporary. Had ^{had} principle formed the basis of the decision, and the state sufficient power to protect the interests of either side in view of the principle, the decision, in some respects at least, would have been relatively permanent. As the matter stands the conflict is likely to be renewed with each growth in power or decline of either party. And a strike is the probable outcome.

There was hope from the changing attitude of organized labor that facts and figures would play a larger part in these contests than the strike. Urged by the remembrance of the hardships of the strike and the uncertainty of its results, workmen were turning in greater numbers to the legislatures of the various states in an attempt to secure by law what they had failed to obtain by direct dealing with their employers. But this course of action has been closed to them - for the present at least - by a series of court decisions which have declared unconstitutional a number of laws passed for their benefit.

As early as 1905 the United States Supreme Court held unconstitutional a law which limited the hours of labor in the bakeries of the State of New York to ten hours a day, on the ground that it was an unreasonable interference with personal liberty and the right to enter contracts. A partial list of other laws held unconstitutional by state or federal courts would include laws requiring statement of cause of discharge; protecting workmen as members of labor unions; fixing hours of labor in private employment; prohibiting or regulating company stores; and perhaps most important of all, laws fixing a minimum wage. The effect of this last decision, the District of Columbia Minimum Wage Law, has been to render impossible all state action to guarantee a living wage to employees, even to women, while all the decisions taken together render void or of doubtful value most of the protective labor legislation on the statute books.

This enumeration is not a prelude to a discussion of the vexed question of court favoritism in labor decisions, but has been made only to show that the path of legislation has been closed to the worker, and that he is thrown back upon direct action with the employer, protected only by the strike and the threat to strike.

Dreadful as is the strike, the situation would not be threatening, as I said above, if both parties were evenly matched. A knowledge of each other's strength would guarantee respect for mutual rights, and render strikes rare. But Labor at present is not an even match for Capital. The majority of workers have no free union, and many of the existing unions are weak. During the last ten years many employers have taken advantage of the rather high rate of unemployment to make a concerted effort to introduce the "open shop," which interpreted by act generally meant a rejection of the employees' right to bargain collectively. Given the choice of having no union or accepting a company union as a medium of their transactions with their employer workers in many industries struck and met defeat or gained a very doubtful victory. An estimate puts 1,500,000 workers in company unions in December, 1927, while the free unions which exist, the building trade, the Big Four, and certain smaller organizations of skilled workers excepted, are scarcely equal to a contest with their employers.

Such a situation is not healthy. When the company union is quietly accepted, the employer has too great an advantage in deciding all questions of hours, wages, and working conditions. Of course, this arrangement may be more beneficial to the general public, for it would go far to eliminate the strike, yet, even were the employer to treat the workers with justice and consideration, the situation would too much resemble a beneficent serfdom to be welcomed. On the other hand, when the worker refuses the company union and is not dealt with through his own organization, a smouldering discontent, expressed by Bolshevism and intermittent recourses to violence will surely result.

In the face of these facts there is no need to become prophetic and paint the future ravages of a continued struggle between Capital and Labor, or, with Belloc, predict the Servile State, to make out a case for the need of infusing Scholastic principles into American industrial life. If the currency of principles of a false and even dangerous philosophy and the existence of conditions resulting from those principles is sufficient to call forth a statement of the fundamentals of sound and healthy social life, the stage is set and the cue has been given for a vigorous statement of Scholastic principles.

But the mere statement of correct principles does not build Utopias nor even moderately sound commonwealths. We must go farther. Industrial life is a maze of problems. A statement of true principles, like a compass, will give us our bearings, but will never find the outleading path. What really is needed if an impression is to be made upon contemporary industrial life is a careful study of problems in the light of Scholastic ethice.

It is not sufficient against the economic theories which hold that the State should allow free rein to individuals and corporations to take advantage of all situations to contract to their advantage, even beyond the bounds of justice to say with Pope Leo XIII.: "If through necessity or fear of a worse evil the workmen accept harder conditions because an employer or contractor will afford him no

CURRENT REFERENCES

(Bernard J. Wuellnar)



e should first like to call the attention of our readers to the valuable papers on philosophical subjects in "Proceedings of the Fifth Annual Convention of the Jesuit Educational Association." The former volume (1925), contains a valuable symposium on evolution, treated from the viewpoints of biology, philosophy, theology, and anthropology. Several of the papers on sociological topics in the same volume would be interesting to students of ethics. The latter volume (1926) contains a symposium on the structure of matter from the viewpoints of physics, radiation and spectroscopy, crystallography, chemistry, theology, and philosophy. Besides, there are papers on Relativity and Philosophy, and Chinese Ideographic Writing and the Formation of Concepts. This last will be found very interesting in considering the origin of ideas.

COSMOLOGY

Is There Life on Other Worlds? J.A.Lloyd.
Studies, Dec., 27, pp. 653-670.

EPISTEMOLOGY

The Authority of the Expert. M. C. D'Arcy
Thought, Dec., 27, pp. 375-391.

The Approach to the Problem of Knowledge J. H. Ryan
New Scholasticism Jan., 28, pp. 18-28.

ETHICS

Catholic Principles in American Laws F. A. Fullhardt
Catholic World, Dec., '27 pp. 320-326

EVOLUTION

Keith's "Darwin's Theory of Man's Descent as it Stands Today"
Discussed by A. F. Frumveller
Thought, Dec., '27 pp. 501-507
(sub-reference... Monism)

The New Darwinism or Transformist Thought in 1927 J. A. M. Richey
Catholic World, Feb., '28. pp. 620-629

The Bee and Evolution Rt. Rev. Alexander MacDonald, D.D.
Thought, Dec., '27, pp. 464-475

GENERAL

Science and Philosophy A. C. Cotter
Thought, Dec., '27, pp. 430-448

General continued

Reflections on a Scholastic Synthesis Virgil Michel
New Scholasticism, June, '28, pp. 1-18

The Concept of Order in the Philosophy of St. Thomas E.A. Pace
New Scholasticism, Jan., '28, pp. 51-72

Psychology

The Missing Link (Man, a composite of soul and body) Albert Reynaud
Catholic World, Jan., '28, 488-493

Notio Ontologismi Z. Van de Woestyne
Antonianum, Jan., '28, 33-43

History of Philosophy

The Revival of Catholic Philosophy in Germany Max Jordan
Catholic World, Feb., '28, 654-656

Duns Scotus in Fiction and Fact L.J. Walker
Dublin Review, Jan., '28, pp. 46-58

John Duns Scotus Denis O'Keefe
Studies, Dec., '27, 29-50

Theodicy

Religion and Values Fulton J. Sheen
New Scholasticism, Jan., '27, 29-50

Reviews

Thought, Dec., '27
Principles of Abnormal Psychology . . Conklin
Outline of Abnormal Psychology . . . McDougall

America Feb., 18, '28
The Unique Status of Man (free will) . . Carr
A Short Psychology of Religion . . Gordon

Jan., 21, '28
English Modernism . . Major

Commonweal Nov. 30, '27
Studies in Recent Aesthetics . . Gilbert

Dec. 28, '27
Mind and Body . . Driesch

Commonweal (Cont.)

Jan. 4, '28

Transition: A Sentimental Story of One Mind and One Era by Will Durant.
(also reviewed in the Catholic World, Dec., 1927)

Feb. 8, 1928

The Metaphysical Foundations of Modern Physical Science...Burt
(reviewed by Windle)

N. B. The New Scholasticism of January, 1928 also contains an interesting fourteen page survey of the contents of current philosophical journals, scholastic and otherwise.

THE TYRANNY OF FREEDOM (Cont.)

"When I was a boy going to school I used to hear some of my classmates criticising authority, teachers' and disciplinary methods, solemnly declaring they would never administer the same treatment to others they had received from their teachers. But their inconsistency in later life proved to me that they had failed to derive much benefit from their training. Their education, if we may call it such, confirmed them in the practice of acting on judgements based on mere subjective certitude, instead of breaking them of it. Theirs was not education. It was an abuse of the freedom God gave them. Human freedom is the greatest of gifts, but when not kept in its place it the most pernicious obstacle to truth, unity, and happiness. Did we know the suffering we cause others (because we want to) by the slipshod methods we employ in judging them we would soon come to lament the abuse we have made of our freedom."

"Dick, I hope I shall never forget these thoughts. It would surely pain me to think that I am causing suffering to others who cannot help themselves."

PHILOSOPHY'S NEW CRUSADE (Cont.)

better, he is made the victim of force and injustice." And, "Whenever the general interest of any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in and deal with it." The discussion should consider that under the present understanding of the constitution, the state is practically helpless to protect the interests of the worker. The advisability or danger of giving the state that power by constitutional amendment should be studied. It is not enough to insist that man has a right to work. Methods should be suggested by which present unemployment may be decreased. Again, it is not sufficient to hold that man is entitled to a living wage. The possibility of the employer's paying that wage should be considered. In dealing with the right of men to bargain collectively, it should be made clear that to thousands of workers in our industries, large and small, collective bargaining is unknown.

It will be urged that this is economics, not philosophy. That is true, but must we not say that if scholastic philosophy is to exert a sorely needed influence on American industrial life either more scholastic philosophers should be economists or more economists should be scholastic philosophers?

Mendel's Influence on the World of Thought (cont.)

body was a fertilized ovum, but from the time the cells from which its body was derived were formed in the reproductive organs of his parents. By ascertaining the true nature of heredity and the extent of its operations sociologists have been able to determine its relative importance in the development of the individual in relation to environment. The influence of heredity had for a long time been exaggerated, and it was thought that once the ovum was fertilized the child's future had been irrevocably determined. We now know that traits are not inherited as traits but as potentialities only, which under different environmental conditions may or may not appear. Hence the extreme importance of environment. The old idea that a child was condemned by inheritance has been abandoned, and we now believe that environment is in inverse proportion to the time of development, that is, the earlier it operates the more profound the effect.

Mendel's influence on Darwinism and the theory of evolution has been just as far reaching. So far as is known Mendel did not express himself as to the bearing of his discoveries on the question of evolution, but he is credited with a shrewd remark that is applicable to that hypothesis. After he had long observed closely related varieties of plants growing side by side without change in their genetic constitution he said to some one. "This much I do see, that nature cannot get farther with species making in this way. There must be something more behind." By showing that the variations upon which Darwin built up his theory were not variations at all Mendelism made a tremendous breach in the structure of Darwinism. Mendel's discoveries have left the problem of evolution and its method in a far different position from that which it occupied before. It has put universal evolution as it used to be advocated on the defensive. To quote from Professor Jennings: "If the theory of evolution becomes demonstrable by verification, it will be on the basis of Mendelism. Darwinism will go down in the history of scientific thought as an illuminating interpretation of a mass of data that was unsifted, unscientific and largely misunderstood. Mendelism is the slow scientific ordering of this mass of data with resulting discovery of its meaning." (Fleur de Lis, Apr., 1923, 21)

The moral of this may surely be drawn. There was a time when anyone who dared to challenge the doctrine of Darwin or of Darwin's followers incurred the stigma of ignorance or of obscurantism. Denial of Darwinism was the one sin for which there was no forgiveness. The tenets of the theory were almost converted into dogmas. Today the Mendelian questions them all. That is a fact which the reader may well bear in mind. He should not forget that the scientific gospel of today may find its way to the scrap heap of discarded theories tomorrow, and hence find reason to show decent incredulity when he is told for the thousandth time, in newspaper and popular literature that such and such a discovery has put an end to the medieval idea that there is a Creator of the universe.

"I am persuaded that if we sent one another syllogisms and pro-syllogisms with the replies in form, we could very often, in the most important questions get at the bottom of things and dispel a great many imaginations and dreams. By the nature of procedure we should cut short repetitions, exaggerations, digressions, incomplete expositions, voluntary or involuntary omissions, mistakes of order, misunderstandings and all the annoying results that follow from these things." -- Leibnitz to Wagner.

NEWS and ACTIVITIES

Mid-Year Disputations

On February the eighteenth the second series of public disputations was held in the Little Theatre of St. Louis University.

In Theodicy, Mr. Paul Smith, S. J., defended theses on the Subjective Nature of God's Knowledge, and the Molinistic Doctrine of Futuribles against Messrs H. Morrison, S. J. and H. Wittenberger, S. J., respectively.

Messrs. Losik, C. R. and Okulczyk, C. R. were the objectors to Psychology theses on the function of the "species sensibilis impressa" in the production of Actual Sensation, and the Absence of Intelligence in Brute Animals, propositions ably defended by Mr. W. Millor, S. J.

During the afternoon session on Cosmology, Mr. B. Tuellner, S. J., was vivacious in his defense of the "nihil obstat" to Inorganic Evolution, as well as in his exposition of the concepts of Time and Space. His opponents were Messrs. F. Moellering, S.J., and J. Tainter, S.J.

As a climax to the day's intellectual program Mr. L. Monville, S.J., delivered an instructive Chemistry lecture in the evening on "Important Features in Heat Transference", with accompanying experiments performed by Mr. J. Maguire, S.J.

Student Movement Against False Philosophies

At the Spring Hill College of Mobile, Alabama, conducted by the Jesuits, the students have organized to counteract, by the diffusion of sound scholastic principles, the pernicious philosophies finding expression and approval in the secular magazines and newspapers of the day. Their mode of combat in the field of Logic, Ethics, Psychology, and History of Philosophy will be a crusade of letters to offset in some measure the intellectual havoc caused by the spread of false doctrines.

Psychology Seminar

The rich experience of the past semester impresses on one's mind the great dividends yielded by the fifteen hours a year invested in a Psychology Seminar. The problems met with in the subjects of "Attention", "Advertising", "Training of 'Memory' and 'Will'", "Psychiatry", "Rumor", "The Emotions", and "Crime" have been studied in the eight meetings held during the past months. Papers on "Leadership", "The Law-Courts", and "Characteristics of Thought", a talk by Dr. McFaddon, and three lectures on "The Psychology of Religious Experiences" by Fr. McCarthy will conclude the third-year program.

Each meeting is opened with a carefully prepared paper followed by a half-hour discussion. These discussions are intensely interesting and fruitful, being informal presentations of the divergent views and experiences of the members, supplemented by the enlightening and authoritative comments of Fr. McCarthy.

THE MODERN SCHOOLMAN

*Published monthly from October to May
by the Students of the School of Philosophy*

of

SAINT LOUIS UNIVERSITY

ST. LOUIS, MO.



CHARLES M. O'HARA

Editor

BERNARD J. WUELLNER

MARION M. GANEY

ERVIN A. STAUFFEN

PAUL J. MURPHY

LAWRENCE J. MONVILLE

CLARENCE J. RYAN

Associate Editors